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And when the clash of armor ceased, Rome was no more, nor Greece;
 New rulers occupied the thrones, new thoughts came with the peace.
 An humble child of Nazareth, of Jewish parents born,
 A martyr on the crucifix, wreathed with a crown of thorn—
 He preached the law, he taught reform, to worship the Creator,
 He died the death at Roman hands, as died with them the traitor.
 Meek, simple loving words his were, full of God's spirit each,
 In different terms, but self-same sense as Laws and Prophets teach.
 His followers were few at first, but soon in numbers swelled,
 And then increased to multitudes, that were unparalleled.
 But as they grew, his thoughts, his words, his labors were deserted;
 They turned the teacher to a God: his mission was perverted.
 At least so thought the Jews; and so they think this very day.

The book is well printed. The first edition, we understand, is already exhausted.

THE HISTORY OF THE RELIGIONS OF ISRAEL.*

This is a brief account of Israelitish history from the standpoint of the most advanced school of German criticism. In no other book, will one find the opinion of this school stated so clearly and so succinctly. It is intended for children of twelve years and upwards, but, we fear, the author has misjudged the capacity of the average child of that age. It is no part of our purpose to criticise the views presented. A very brief statement of some of the more important features must suffice. The whole period is divided into five divisions: "(1) The *formative*, extending from the earliest times to about the end of the ninth century B. C.; (2) The *prophetic*, from this point to the Exile, sixth century B. C., the Exile being a transition period; (3) The *priestly*, from the return to about the first century B. C.; (4) The *scribal*, extending from this point on to the eighteenth century of our era; (5) The *modern*, including the last hundred years." During the *first* period everything is unsettled. Only a few short poems and historical sketches are to be assigned to this period. While from a political stand-point the second period was a failure, religiously great progress was made. Until this time they had believed in the reality of other gods, but now they are taught to believe that there is no God but "Yahve." The temple-worship begins to be organized, and a beginning is made in the way of recording laws (Deut.) The *third* period is the time of reflection. Precepts are laid down, rules are prescribed. While the prophets held sway during the *second* period, the *third* is controlled by the priests and scribes. The Pentateuch comes into its present shape about 450 B. C. During the *fourth* period attention is given to law and tradition, while the fifth period (1780–1880 A. D.) is termed the period of *reason*. A few sentences taken from various portions will indicate the stand-point from which the history is written. "We may probably look on it as an historical fact that the Israelitish tribes at a certain time (perhaps about B. C. 1330) left the frontiers of Egypt, and made their way towards Canaan; but we know little of the particulars of the movement. The story in Exodus tells us of the event as pious Israelites long afterwards thought of it, but we cannot be

* The History of the Religion of Israel: An Old Testament Primer, by Crawford H. Toy, Professor of Hebrew Language and Literature in Harvard University. Boston: Unitarian Sunday School Society, 1882. Price, 75 cents.

sure that their recollection was correct. The law grew up gradually, and hundreds of years after Moses, when pious prophets and priests gathered together the religious usages of their times, they thought that it must all have been revealed in the beginning by the God of Israel, and so they came to believe that their great deliverer from Egyptian bondage had received it all at once. The story of Samson is so full of legend that it is hard to extract history from it. Some writers suppose that it is all a sun-myth, like the story of Hercules. It is possible that it is a mixture of history, legend and myth. Much that Chronicles says of the temple-service* is not reliable. The life of David in Samuel contains some repetitions and obscurities, but is in the main trustworthy. The history of Samuel in Kings seems to be somewhat embellished. Such embellishments, however, are simply records of traditions; the historical books of the Old Testament (except, perhaps, Chronicles) are honest endeavors to set forth the facts of the history." Of Jonah it is said that "its religious value is independent of the adventures in chapter III. of *Esther*, that "it is hardly reliable history." Space has been taken thus to indicate the character of the book (1) because it is not supposed that many of our readers will have an opportunity to read it, and (2) because the criticism of it would involve a discussion of all the questions of "higher criticism" which have thus far come up, a task which we cannot here well undertake. It may be said in conclusion (1) that the adoption of such views would seem to imply the rejection of all belief in the inspiration of the Old Testament, and (2) that we cannot understand just how the New Testament is to be interpreted if all this is shown to be true.

MOSES AND THE PROPHETS.*

This volume is a re-print of articles in review of the works named in the title, which appeared in various numbers of the "Presbyterian Review" and the "Princeton Review." It includes also under "Preliminary Remarks," the opening lecture of the session in Princeton Theological Seminary, Sept., 1881. In these remarks the writer presents vividly the present state of the discussion; he compares to advantage the work of English deists, German rationalists, French infidels, with the unbelieving higher criticism. Hitherto the churches of Great Britain and America have been sheltered from these critical contests by remoteness of position, by the barrier interposed by the difference of language, and by the lack of sympathy with the "theological bias" betrayed by these hypotheses. But the aspect of affairs has changed. Theological controversy is not so general. The tendency of the times is liberalism. The same reverence for the authority of the Scriptures nowhere exists. In this condition of things the barriers of distance and language are removed. The contest is now to be carried on in our own land and language. The particular hypothesis now ascendant demands an entire reconstruction of Old Testament history, requires an entire change of the opinions now

* *Moses and the Prophets: The Old Testament in the Jewish Church*, by Prof. W. Robertson Smith; *The Prophets and Prophecy in Israel*, by Dr. A. Kuenen; and *The Prophets of Israel*, by W. Robertson Smith, LL. D. Reviewed by William Henry Green, D. D., Professor in Princeton Theological Seminary. New York: Robert Carter & Brothers, 8vo, pp. 368. Price, \$1.50.